/32 cont./

754 Since every sickness is considered the work of hostile sorcerers
● 755 or demons, they rely more on the counter magic of their own "medicine man" who removes the poison by sucking on the ailing part of the body or scares off the evil spirits by means of the magic rattle.

757 One of the most popular medicines of the Karaya is the resin of the almecega (Hedwigia balsamifera), which, stirred in with coconut oil, is used as a smelling essence for headaches and externally for abdominal pain (andžiura).

752 The savages have more knowledge of surgery. They know how to let blood out of the forehead vein, to stop bleeding by applying a tourniquet to the wounded limb, quite rationally sprinkle powdered charcoal on wounds, put splints on broken limbs, and develop great skill in removing thorns with sharp fish-teeth.

757 The custom of emptying the stomach in the morning by artificially induced vomiting, known in North America and Ecuador, is also found here. It is done with charred pieces of taquara (idžiua), which are introduced into the throat until the effect is achieved.

304 824 237 751 The most important medical instrument is the scarification apparatus (i-šaura). It consists of a little triangular or rectangular piece of gourd, one surface of which is weighted with a layer of wax or resin one centimeter thick, while the other bears a row of small sharp fish-teeth (Fig. 17).

Fig. 17. Scarification instrument (1/2).

304 757 These scarifiers are stored in pairs, the convex scratching surface of the one resting on the concave one of the other. The small teeth are protected by stuffing cotton between them.

/335 cont./

754 eel with the right hand against the index finger of the left and thus aims at the passerby. He must die if he does not immediately
755 have himself treated by the doctor. The doctor sucks the leg of the bewitched one, beats him on the back, chest, arms, and legs with a switch, and in this way draws the magic out of the body. He himself then rolls around on the ground, spits, etc., in order, for his part, to get rid of the magic. The electric eel is stored in two palm-leaf husks (Ill. 186 b,c).

The use of charcoal as the carrier of the magical remedy is striking.

754

Ill. 185 a, b.
Monkey penis. b) Back side of the glans in a).

Ill. 186 a-c.
Electric eel with protective sheath.

75 Medicine. All illnesses are regarded as originating from the evil magic of others. As a result, witch doctors, whose task is to
757 apply countermagic, play an important role. In addition, however, a great many medicinal plants are used, some of which are supposed to be infallible. I succeeded in obtaining a number of such plants, together with information about their use.

755 The doctors (kólù, kaùdŭwādu; according to Ehrenreich,
757 kahŏtĕbādo) carry on their practice by means of magical performances, singing, swinging rattles, sucking out the morbific agent, massaging, beating with switches which have electric-eel bones attached at the

/335 cont./

755 ends, as well as by the utilization of medicines to be used in-
757 ternally and externally. Altogether I learned of seven doctors,
756 but their number may be larger. One of these, in Village 16, was regarded as an evil witch doctor. The sick chief of this village was not being treated by him, but rather downstream in Village 19 by a famous doctor to whom the Karajá came from
758 afar to be cured. He had opened a sort of hospital: several
756 mat walls had been stretched, in the shade of which the sick lay on mats, tended and supported by their relatives. There were three or four sick persons of both sexes lying here.

114 I did not see any curing ceremonies. In Village 14 I heard
755 singing and rattling coming from the west end of the village, but I was not permitted to go there when I announced my intention of observing Chief Ilk from Village 13 during his activity as doctor.

756 The doctors are paid for their services in boats, pots, food, etc. If the patient dies, they allegedly receive no payment.

752 The Karajá have considerable knowledge of surgery.

[278] Minor wounds are brushed with the decoction of a red tree bark (õdŭdĕwŏ) which is kept in large quantities in pots with a little water. Or ashes are sprinkled on bleeding wounds (for example, cutting the umbilical cord), or a little urucú oil color is brushed on minor injuries, so that flies do not get on them. Applying tourniquets to injured limbs also seems to be known already. Festering leg wounds (as a result of injury: kũdjŭ) are washed with warm water; in this way they heal by themselves.

Deep wounds, such as those from arrow shots and the like, are /336/ also cauterized. For this, a human lower-leg bone is used (Ill. 187; dẽĭ or wõlĭsõtĭ), which is wound with bast. Its lower end is browned from the fire. In the case of arrow shots, another remedy is said to be used, one that brings about complete healing in a very short time, allegedly in one day (?).

Broken limbs, according to Ehrenreich ("Beiträge," p. 32), are healed with splints. The chief of Village 16, whom I met in the hospital, /Ill. 187 appears here/ allegedly had a broken leg, but there was no splint bandage. According to Kurišĭ 's statement, they do not know how to heal broken arms and legs.

6:Cook M-3,4 (ca. 1900) 1909
SP9 Caraja SP9

765 it is always the women—broke out into loud lamentations and wailings, which did not cease until the objects were again hidden from view. He says that he witnessed at a Sambiôa village a very pathetic mourning scene when the news came that a certain resident of the village had died in Pará, whither he had gone as a paddler in one of the trading boats descending the river. The mother and the wife of the deceased paced up and down the bank of the river near the village during two entire days, uttering continually loud and solemn cries of mourning. In their hands, they carried his ornaments and waved them constantly in the direction of the place where he had died. With the assistance of other women, the wailing was continued throughout the night. But whatever may be the real sentiments of the relatives, lamentations and wailing must not be omitted.

164 The Karayá have not suffered as much from smallpox and goitre as other primitive peoples. But tuberculosis is increasing among them, and they know that it is infectious. "Is there any catarrh where you hail from?" is the first question they ask a stranger before he is allowed to enter their huts. Intermittent fevers exist among them only in certain
753 low regions. They use but little medicine, for all sickness and disease is looked upon as demon possession, or the result
755 of witch-craft. Therefore, they trust to their conjurers, or tribal priests, to relieve illness. These men seek to remove the fancied poison or disturbing element by sucking the part of the body where the pain is located, or to expel the evil spirits by performing enchantments, or practicing black arts.
757 One of the most noted medicaments of the Karayá, is the resin of the almecegêira tree, which is mixed with cocoa-nut oil and taken in the form of snuff for headache, and also rubbed on the abdomen to cure stomach-ache.

000 Bates, in his valuable work, "The Naturalist on the Amazon," says: "No one could live long among the Indians of the Upper Amazon without being struck with their constitutional dislike for heat. Europeans certainly withstand the high temperature better than the original inhabitants of the